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of superstitions based on the belief that a person's hair, nails, saliva, or even his shadow, his image or his name spoken aloud could be acted upon for good or evil. In the Baranya, for instance, unrequited lovers gather the dirt bearing the footprint of their loved ones and carry it in their handkerchiefs. There is also the belief that the burning of the hair or nails will cause the destruction of the owner of these bodily parts. 789 826

Many superstitions are rooted in the primitive belief in the magic power of the spoken word. Accordingly, incantations--some of them traceably pre-literary--have developed for blessing or cursing others. Spells used for healing either invoke benevolent spirits or chase away the evil ones. 789

Certain types of witchcraft have to be performed naked or with the clothing worn inside out in order to purify the man and to ward off the influence of disturbing spirits inhabiting the clothes. Many of the charms to be performed naked foretell one's marriage partner and one's happiness in married life; others heal or combat natural disasters, such as fire, epidemics or storms. [787]

To the peasant's mind, diseases are of threefold cause: demons, natural forces, or the magic transfer of diseases from others. 753 755

755 753 Thus, the cures prescribed consist of some kind of medicine (herbs, stones, etc.) whose choice is determined by analogy with the disease--dog's hair against rabies, for instance--and magic words or phrases aiming simply at exorcism or at the transfer of the disease to another person.

851 As with other cultures, the chief events of life--birth, maturity, marriage and death--are surrounded by a host of customs and superstitions. The newborn child is baptized as soon as possible to prevent its being exchanged by some evil force. Before baptism, the child is not to be called by his name but is referred to in general terms such as "the little one," in order to prevent the forces of dark from identifying him.

884 In the life of the young men the maturity ceremony, at which they are accepted as full members of society around the age of 17 years, is very important. As late as the middle of the last century, these elaborate ceremonies were still generally observed. Today they seem to have lost their importance but, in a simplified form, they still welcome almost every young man to maturity. The maturity ceremony consists of a feast at the village inn at which the young man is